



MAN'S ARR- RAIGNEMENT, AND GODS MERCY in deliuering him.



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TO THE RIGHT WORSHIPFULL SIR

RICHARD CHAMPERNOVNE

Knight, of Modbery in the Countie
of Deuonshire.



Ight Worshipfull, I haue been informed, it is now about twentie yeeres, sithence these collections haue been safely preserued, by your affection to them: I make no question but you valued them at as high a rate as that famous historie of Comines was held, by two of the greatest and worthiest Princes that raigned in Europe these hundred yeeres: namely the Emperour Charles the fifth, and Francis the first King of France: who made so great account of that historie, that the Emperour carried it continually about with him, as Alexander did the workes of Homer: no lesse esteeming it than he did them; and the King was as much displeased with the printing and publishing thereof as was the same Alexander in times past, for the setting forth of Aristotles workes, called Acromaticke, as rehearseth Gellius: and in so doing, you haue followed those great Princes: but in your

The Epistle Dedicatorie.

choyse you haue as farre gon beyond them, as they in greatnes exceeded you: for they preserved Histories, but humane, which onely delighteth the care for a time: but you haue preserved Gods promised mercy, which indureth for euer. In your absence and not knowing the Author, I haue presumed to giue it this title: Mans Arraignment, and Gods Mercy in deliuering him.

Thus shall the time to come much commend your care in keeping them from obliuion here on earth, and after your death, you shall for it shine like a starre in heauen, for preserving so good a worke: the reading whereof by Gods assistance, shall bring many vnto righteousness. This treasure it pleased you, should be published for a common good: may it therefore please you to receiue the protection of these readings as your owne, best deseruing them: I humbly betake them to your Worship, and your Worship to the protection of the highest.

John Flasket.



MAN'S ARRAIGNMENT, AND GOD'S MERCY IN DELIVERING him.

GENESIS. 3. 7.

Then the eyes of them both were opened, and they knew that they were naked, and they sewed fig-tree leaves together, and made themselves breeches.



Herein we are to consider, how that our misery beginneth in this second course, which is the wages of sinne : wherein consisteth the execution of the sentence in the Chapter going before, and 17. verse, *In Genes. 2. 17. the day that thou eatest thereof, thou shalt die the death* ; and in the execution we are to consider, how God in his Iustice remembreth Mercy. So that in this 7. verse, and the rest following vnto the end of this Chapter, we are to note two generall and principall points, first Gods Iudgement, and secondly his Mercy : and in his Iudgement, first the course of Gods calling them to Arraignment,

B

and

Jerem. 5. 29.

Rom. 6. 23.

Psalm. 91. 3.

Psalm 69. 22.

Prouerb. 5. 3, 4.

Prou. 20. 17.

Prou. 20. 25.

2. Tim. 4. 3.

Eccles. 11. 9.

and then the execution of his iudgement. And for the first, God serueth as it were an arrest vpon them, and then bringeth them to triall : in the performance whereof God sendeth forth as it were his Sergeants at armes (to wit, shame and terrour) to attach them: whereby we plainly perceiue, that in sinning we can by no meanes escape the mighty hand of God. As the Prophet *Jeremy* manifestly declareth in his, 5. chapter. vers. 29. *Shal I not visite for these things saith the Lord? or shall not my soule be a- uenged on such a nation as this?* For as there is a worke, so there is a wages thereof, and *the wages of sinne is death*, Rom. 6. ver. 23. whereby it is manifest, that in euery sinne there is a snare, in respect whereof the diuel is called a *hunter* in the 91. Psal. vers. 3. So that as there is an allurement in sinne, so likewise is there a snare, Psal. 69. ver. 22. and as there is a baite, so also is there a hooke: which *Salomon* most liuely exprefeth, Pro. 5. ver. 3. and 4. *For the lips of a strange woman (saith hee) drop as an hony combe, and her mouth is more soft then oyle: but the end of her is as bitter as worme- wood, & sharp as a two edged sword.* So likewise, Pro. 20. ver. 17. *The bread of deceit is sweet to a man, but after- ward his mouth shall be filled with grauell.* Sacriledge and robbing of Churches is a sweete gaine, and a quicke commodity, but as the same Prophet saith in the 25. verse of the same chapter, *It is a destruction for a man to deuour that which is sanctified, & after the vowe to enquire.* Sinne as the Apostle calleth it, 2. Tim. 4. 3. is as it were an *Itch*, which at the first seemeth plea- sant to be rubbed and chaffed, but at last it wil surely smart: as the wise man notably declareth Eccl. 11. 9.

Reioyce

Reioyce O young man (saith he) in thy youth, and let thy heart cheere thee in the daies of thy youth, and walke in the waies of thy heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement. Wherefore seeing the wages of sinne is death, God might haue executed his iudgement so soone as the woman had eaten the forbidden fruit. But behold the mercy of God, that so long as there was any hope, and as it is in 1. Cor. 7. 14. *So long as the unbelieuing wife might be sanctified by the husband,* God proceeded not in iudgement, vntill the husband himselfe also was corrupted. And so when there was no hope of their recouery, then began God to execute his iustice. But how is it heere said, that their eyes are now opened? were they before blindfolded and saw not? as for *Adam* that he saw, it is plaine in Genes. 2. 19. and that *the woman* saw before, the verse before my Text witnesseth it. And for them both it is plaine in Genes. 1. 27. Where it is said that *God created them both male & female, according to his own Image.* Wherefore this opening of their eyes, is to be vnderstood of the eyes of the soule. For whiles they were doing sin, the light of their vnderstanding, the eyes of their soules were as it were couered with a vaile, that they could not see or perceiue what they did. For if they had seene into it, they would neuer haue changed essentiall felicity for a vaine hope of immortality. no Pagan would haue made such a chāge, much lesse they being so perfect, if they had perceiued what they did. And this *Blindnes* hath cuer since remained in vs, as may appeare by these places of Scripture, Rom. 1. 21. Rom. 11. 8. Eph. 4. 18. Where

1. Cor. 7. 14.

Genes. 2. 19.

Genes. 3. 6.

Genes. 1. 27.

Rom. 1. 21.

Rom. 11. 8.

Ephes. 4. 18.

fore as *Theodore* that learned Father saith, While we are doing the deed, wee see not at all, but when wee haue done, then we see. And ancient writers giue a reason hereof in a similitude, comparing the raging affections of sinne vnto boyling water, wherein so long as it is boyling, wee cannot see or behold our selues, but when it hath ceased from boyling, then may we behold our selues therein clearely. This opening therfore of the eyes, is the sting and worme of conscience, which euery one liuing in this world, both Christian & Pagan feelee at one time or other, as it is manifest for the Christian, *Rom. 7. 24.* where *S. Paul* crieth out, *O wretched man that I am, who shall deliuer me from the body of this death?* And for the Pagan it is also plaine, *Rom. 2. 15.* where the Apostle speaking of the Gentiles, thus saith, *Which shew the effect of the Law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing.* For as a moth groweth out of a garment, and eateth and consumeth it, so this worme of conscience groweth out of sinne; and vnlesse we be hardened, and as it were made fat for the day of slaughter, it will still gnaw and consume vs, vntill we see our nakednesse and desire to bee cloathed with Gods mercies. The second point that we haue now to consider, is from whence this opening of their eyes proceeded, not from themselues, but from the mercy of God, as *S. Iames* saith in his first chapter, verse 17. *Euery good gift, and euery perfect gift is from aboue, and cometh downe from the father of lights &c.* For by their sinne they deserued to haue their eyes heauy and shut, and their hearts made fat, so that seeing they

Rom. 7. 24.

Rom. 2. 15.

Iam. 1. 17.


they should see and not perceiue, as it is in Esay 6. 9, 10. *Esay 6. 9, 10.*
 and as it is also in the 66. vers. 4. of the same Prophet, *Esay 66. 4.*
 hee might iustly haue chosen out their delusions, and
 brought their feare vpon them. And as in 2. Thes. 2. 11. *2. Thess. 2. 11.*
 he might in iustice haue sent them strong delusions, that
 they might alwaies beleue lyes, and that lying Prophet
 the Serpent. And heere behold a misery of all misfe-
 ries, that we runne head-long to hell, and perceiue
 it not, before God of his infinite mercy doe lighten
 our eyes : and we are like a man taken with a feuer,
 who when he thinkes himselfe by pleasant drinking
 to be most releued, then is he most indangered. For
 vnlesse we stirre and make hast toward God, when
 the sting of conscience pricketh vs forward, wee are
 afterward, as the Prophet saith, Psal. 17. 10. *inclosed in Psalm 17. 10.*
our owne fat : we perceiue not our misery, and laying
 aside a good conscience, as it is 1. Tim. 1. 19. *We make 1. Tim. 1. 19.*
ship-wracke of all faith. So that afterward we may per-
 chance call vpon God, but he will not answere : yea
 we may, as it is in Prou. 1. 28. *seeke him early, but we shall Prouerb. 1. 28.*
not find him. See the example of Saul in 1. Sam. chap- *1. Sam. 15. 23,*
 ter 15. vers. 23, 24, 25, 26, 27, 28. and in the 28. chapter *24, &c.*
 of the same booke, vers. 6. Wherefore we may heere *1. Sam. 28. 6.*
 cleerely see the second generall point which I first
 noted, to wit the Mercy of God, in that he opened
 their eyes, and pricked them with the sting of con-
 science, which as Salomon saith Pro. 20. 30. *is the blew- Prouer. 20. 30.*
nes of the wound, which serueth to purge the euill, and the
stripes within the bowels of the belly. Wherefore to con-
 clude this point, this opening of the eyes, this sting
 of conscience is that *Aduersarius in via*, as Augustine
 interpreteth on Matth. 5. 25. *That aduersary in the way, Matth. 5. 25.*

who, unlesse we quickly agree with him, whiles we are in the way, will deliuer vs to the Iudge, and the Iudge deliuer vs to the Sergeant, and we shall be cast into prison, whence we shall neuer come out. And thus much for the first part of this verse, *that their eyes were opened.*

It followeth, *They knew they were naked*; wherein we are first to marke the subtill and Sophisticall dealing of that false Prophet Satan, who tould them their eyes should bee opened, and so they were indeed, but to their vtter confusion. A good caueat for all subtill dealers and Sophisters, to make them beware, lest in their faire delusions, and subtill actions, they shew themselves right schollers of that subtill Serpent. But how comes it heere to passe, that they are now ashamed to see their nakednesse? For they saw themselves naked before, & were not ashamed. The Greeke Church thus resolueth this doubt, that in their state of innocency, they were so wrapt with spirituall contemplation, that they perceiued not their nakednesse: as in Luke 24.16. *The Apostles eyes were holden, that they could not know Christ.* But I rather answere, that this nakednes was not the same, that it was before they sinned, but that it was now another manner of nakednes. For their nakednes in their innocency would not be couered, because it was perfect and glorious, euen as the Sunne in his brightness will not be couered with any cloud. But as soone as they sinned, God gaue them, as it is in Rom. 1.26. *unto vile affections*: & thē their nakednes became a shame and a curse. And in the Hebrew Text, wheras before their fal they were said to be ערומי, the word is afterwards

Luke 24.16.

Rom. 1.26.

wards changed into  as if now they were defective. This shame and curse resteth now in vs all: for wee reade that the greatest Pagans the most barbarous Indians doe couer their priuities: and those who for their nakednes were called Adamites could not but couer these parts. And herein also wee may behold the exceeding mercie of God, that whereas this shame of nakednes should haue been throughout our whole bodies, he is contented to dispense with vs, so that it is but only in one little part, as may appeare by the word *breeches* here following, which in the Hebrew tongue signifieth a thing to gird about for hiding the priuities: and wee are not ashamed to see all the other parts of our bodie, wherein I say Gods mercie aboundeth. For as in sinning we caused God and in him all his creatures to bee our enemies, so all the members of our bodie in iustice should haue taken vengeance on vs, and, as it is in Prou. 5. vers. 22, we should haue been *holden with* Prou. 5. 22. *the cords of our owne sinne*. And now on the contrarie side behold the extreame blindnes and foolishnes of man, that they to couer this shame, and to redeeme themselves as it were out of the hands of this Sergeant, runne like babes to the figge-leaues, and sewing them together make themselves breeches. So plaied *Saul* likewise that vngratefull reprobate, after God had sent his other Sergeant (of whom I am to speake more hereafter) to wit, *feare* to attach him, 1. Sam. 16. vers. 14. he sends presently like a 1. Sam. 16. 14. 17. foole for *Musicke* to redeeme himseife, vers. 17. so dealt obstinate *Pharaoh* also (and I would to God many of vs would not deale after the like foolish manner)

manner) when God threatned him with strange miracles, hee to redeeme himselfe from the sting of conscience, runnes to his Inchanters, *Exod. 7. 22.*

Exodus 7. 22.

Wherefore seeing this is the manner of the reprobate to leaue God when he summons them, and to runne to their owne vanities; let vs with the elect vessell *Paul*, *Act. 9. vers. 3, 4, 5, 6, 18*, obey Gods summoning, and with him leauing all vanities and worldly credit, goe as he did vnto the Preachers of the word to be told what wee shall doe, and knowing, endeouour by all meanes to do the same: which

Act. 9. 3, &c.

the Lord of his infinite mercie grant for his
Sons sake, to whom with the holy Ghost
be all honour and glorie now and
euermore. Amen.



GENESIS 3. 8.

Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden.



Herein we see that vntill the coole of the day, that is the euening, God expected their repentance, but they went away, and wandred like sheepe, as it is in Psal. 119. the last verse. The ancient writers say, it is not with sheepe as with dogges and other creatures, who can finde their masters when they haue lost them, but vnlesse their shepherds fetch them againe, they will still wander from place to place and neuer returne: so was it here with *Adam* and *Eue* his wife, they fled from God to the figge leaues, and from the figge leaues to the trees and thicket, and so vnlesse God had fetched them back, they would neuer haue returned. As therfore if sin raigne in vs it is the diuels kingdome, Rom. 6. 12. so our conscience is for God, and when this messenger serues not the turne, God then comes himselfe: this is the third degree of mercie. The first is, that he can be content to be reconciled; the second, that he vouchsafeth to send his messengers; but that he commeth himselfe this is a third degree. This is as *S. Augustine* saith, *Viscera compassionis*, The tender bowels of compassion,

Psal. 119. 176.

Rom. 6. 12.

euen as *Dauid* being pacified concerning *Ammon*, desired to goe forth vnto *Absalom* himselfe, 2.Sam.

2.Sam.13.39.

Luke 1.43.

13.39. and therefore *Elizabeth* cried out, Luk.1.43.

Whence commeth this vnto me, that the mother of my Lord should come vnto me? Much more may wee say, how is it that the Lord himselfe commeth? Wherefore shame was *lictor matutinus*, the morning Sergeant, which could not serue the turne, now at length commeth *lictor vespertinus*, the euening Sergeant, the voyce of the Lord which maketh them to feare.

Jerem.3.3.

Psal.29.5,7,8.

And this voyce is the latter raine spoken of in Ier.3. vers.3. which, as the Prophet saith, Psal.29.ver.5.7.8. *breaketh the Cedars, diuideth the flames of fire, and maketh the wildernes to tremble.* Here we note that both body and soule are arrested by shame in the face, and feare in the heart. Shame preuaileth with children, but in bondslaues feare must preuaile, which will turne euen brute beasts, as *Balaams Ass*, Nomb. 22.23. And hence it is said, that God loueth a red skarlet colour more than a pale.

Nomb.22.23.

In this verse now we are to consider two things : first Gods part, and secondly mans part: and in Gods part foure circumstances : first, that God came : secondly the manner, walking: thirdly, the effect, they heard and hid themselves : fourthly the time, in the coole of the day, the euening. And first how is God said to come? whereas he is, as *Jeremie* saith, chap.23. vers.23.24. *a God alwaies at hand, and filleth both heauen and earth.* *Hillary* and *Austen* say, that God neuer commeth *ut est*, as he is, but *ut vult*, as he will. So he appeared when the Law was giuen, in Exod.19.16. And it is said Act.7.53. and Gal.3.19. that the Law

Jer.23.23,24.

Exod.19.16.

Act.7.53.

Gal.3.19.

was

was ordained by Angels. So likewise God appeared vnto *Abraham* in the forme of Angels, Gen. 18.2. so also vnto *Isakob*, Genes. 32.1. and so they thinke that God appeared vnto them in some visibible forme. Others thinke that it was nothing but the voyce of God, as in Deut. 4. 12. which opinion wee may receiue, because the Scripture is not contrarie vnto it. Our instruction is y we can no where hide our selues from Gods presence, Psal. 139.7. and as God is said here to come, so in other places he is said to awake, Psal. 44.23. when he commeth to iudgement, which though he for a time deferre, yet he will surely execute it in the end, and set in order all our sinnes, Psal. 50. 21. And, as it is in Psal. 68. 21. Surely he will wound the head of his enemies, and the hairie pate of him that walketh in his sinnes.

The second circumstance is the manner, *he came walking*: which manner of speech is proper to Iudges, Prou. 8. 20. and so *Samuel* is said to walke about and iudge *Israel*, 1. Sam. 7. 16. so that this signifieth the same with the former, to wit, his comming to iudgement, but two things more are here to be considered: first the manner, peaceably, not as a tempestuous whirlewinde, Prou. 1. 27. neither as *Iehu* with the voyce of destruction, 1. King. 16. vers. 7. but as *Samuel*, 1. Sam. 15. vers. 14. 17. and as *Christ* came to the woman of Samaria, Ioh. 4. 10. &c. Secondly, the place, to wit, *the garden*: wherein the Epicures and prophane Atheists who say, or at leastwise thinke (as their deedes shew) that God is altogether in heauen, and beholdeth not the things which are done in earth, may learne a new lesson. For God compasseth

*Prov. 8. 31.**Reuelat. 2. 1.**Mat. 9. 10, 11.*

the earth, and his *delite is with the children of men*, *Pro. 8. 31.* and God walketh in the midst of the Candlesticks, that is, his Churches. Yea Christ eateth with Publicanes and sinners, *Matth. 9. 10, 11.*

Now to the third circumstance, which is the power and effect of his comming, *they heare him and are afraid, and hide themselves.* They might heare him come, and therefore hee came not stealing on them as one that came altogether to strike and execute iustice, but to shew mercie also. For as *Augustine* well saith, No man that meanes to strike will aforehand say, haue at thee, now I will strike thee, but comes priuilie and stealing as it were. And in this voyce also see further of Gods mercie; he might haue come with a terrible thundring voyce, and a voyce that might haue made their eares to tingle, as it is in the *1. Sam. 3. 11.* he deales not so, but hee comes with a soft milde voyce, as vnto *Iob* in his 4. chapter, ver. 16. so that in silence as it were they heard a voyce.

*1. Sam. 3. 11.**Job 4. 16.**Esay. 18. 5.**Reuelat. 6. 10.**2. Peter 3. 4.*

The fourth circumstance is the time when God came, *in the coole of the day, late. When the flower is finished and the fruite is riping in the flower, then hee shall cut downe the branches with hookes, and shall take away and cut off the boughes*, *Esay. 18. 5.* Here wee see God staies a great while before he commeth, so that the Saints crie in *Reu. 6. 10.* *How long, Lord, holy and true! doest thou not iudge and auenge our blood on them that dwell on the earth?* And the wicked make this waiting of God a scandale, and say, *2. Pet. 3. 4.* *Where is the promise of his comming?* Wherefore God would haue this first iudgement to be a signe of his last iudgement: *sero sed tandem*, very late, but yet at length he cometh.

The

The first point therefore that wee haue heere to obserue, is the certainty of Gods comming to iudgement. Hee staies but till the haruest to burne the tares, Matth. 13.30. *Yet a very little while, saith the* Matth. 13.30. *Apostle, Hebr. 10.37. and he that shall come, will come, and will not tarry.* Hebr. 10.37. Yea when the measure of iniquitie is fulfilled, Reu. 22.11. and the rest of the Saints fulfilled that are to be killed, Reu. 6.11. *Then behold saith* Reuel. 22.11. *he, Reu. 22.12. I come shortly: yea then so suddenly* Reuel. 6.11. *will he come, that the Scriptures say hee will come like a Theefe in the night. 1. Theff. 5.2. & 2. Pet. 3.10.* 1. Theff. 5.2. 2. Peter 3.10.

The second point heere to be obserued, is the wisdom of God, that he commeth not when the boiling affections of sinne do stop the senses, which is as it were the heate of the day; but in the coole of the day, when the heate of those affections is allaid. So *Abigail came to Nabal when the wine was gone out of him. 1. Sam. 25.37.* 1. Sam. 25.37. For a sinner is as Ierem. saith, *chap. 2.24. Like a wild Asse used to the wildernesse, that* Jerem. 2.24. *snuffeth up the winde by occasion at her pleasure: who can turne her backe? all they that seek her will not weary themselves, but will find her in her moneth: that is, the time will come that she will be great with foale, and enforced to lye downe, and then shee will easily bee found.*

The third point is of Gods mercy, that he comes not to consume them in their heate of sinne, but in the coole of the day to refresh them. *For as the cold waters are to a weary soule, so is good newes from a farre country, as it is in Pro. 25.25.* Pro. 25.25. And thus albeit God came to satisfie his iustice, yet principally he came to bring them good tydings of their Sauour and Re-

Genes. 3. 15.

deemer, as it followeth in the 15. verse of this chap. *I will put enmity betweene thee and the woman, and betweene thy seed and her seed, he shall breake thy head, and thou shalt bruise his heele.* See the wonderfull mercy of God, that in the execution of his iustice, he bringeth the good and ioyfull tydings that Christ should suffer, as it is in Act. 3. 18. this is the refreshing, this is the ease, whereof Christ speaketh Mat. 11. 28. *Come unto me all ye that are weary and laden, and I wil ease you.* So in the euening the *Quailes* and *Manna* came to refresh the Israelites, Exod. 16. 13. So Christ likewise, who was signified in the Passeouer, was the euening sacrifice: and so he appeared in the end of the world. Hebr. 9. 26. And thus much for the first part of this verse, wherein is set downe Gods part.

Act. 3. 18.

Matth. 11. 28.

Exod. 16. 13.

Leuit. 23. 5.

Hebr. 9. 26.

Now to the second part, which is mans part, wherein we see two things, first *they heard*, and secondly *they hid themselves from the presence of God amongst the trees of the garden.* And for the first point, as God first opened their eyes, and summoned them by shame; so heere he openeth their eares also, and summons them by feare. Some writers thinke, that this which they heard was nothing else but *aura*, a mouing of the leaues and boughes in the garden, as it is said in Leuit. 26. 36. *I will send a faintnes into their hearts, and the sound of a lease shaken shall chase them.* But that it was a voice it is manifest: for *Adam* saith in the 10. verse following, *I heard thy voice, and was afraid.* And the like voice we reade of in 1. King. 19. 12. Secondly *they were afraid*: how comes it now to passe, that they are now afraid? they heard his voice before their fall, and were not afraid: for they waited

Leuit. 26. 36.

Genes 3. 10.

1. King. 19. 12.

ted for God only, and their hope was in him, Psal. 39.7. *Psalm. 39.7.*
 39.7. & as it is in Psal. 23.3. they could by no meanes *Psalm. 23.3.*
 feare any euill, yea they had the confidence of a Lion,
 Prou. 28.1. The voice therefore of God, is not now *Prou. 28.1.*
 the same that it was before, it is now in a higher key:
 for God is displeased, and they are changed. They
 are now become wicked, and therefore nothing but
 feare, Prou. 28.1. and as it is in Luke 21.26. *Prou. 28.1.*
faile them for feare. Heere we see the reward of sinne, *Luke 21.26.*
 how in the end that befalls it, which it can least abide.
 So saith Salomon Prou. 10. 24. *Prou. 10. 24.*
That which the wicked
feareth shall come vpon him. Pride abhorreth nothing
 so much as shame, and their pride, as we see, endeth
 with shame: presumption can abide nothing lesse
 then feare, and heere it endeth with feare. And so
 ryot (as the prouerb goeth) endeth with rags. Heere
 also may we behold the malice of the Diuell, how he
 is not content to haue them flie from God only, but
 now he would haue them to flie further, euen into
 desperation. What? saith he, you heare how terrible
 his voice is, how will you abide his hand? away, hyc
 yee hence into the thicket, heere is no abiding for
 you. And thus dealt he with *Saul*, in 1. Sam. 28. 16. *1. Sam. 28. 16.*
 When he appeared like a subtile Serpent, as he is, in
 the forme of *Samuel*, *Wherefore dost thou aske of mee,*
seeing the Lord is gone from thee, and is thine enemy? And
 this is the nature of sinne, that it is neuer without
 feare and despaire. *The wicked man* saith *Iob* in his 15. *Iob. 15. 20. &c.*
chapter, vers. 20. &c. is continually as one that tranay-
leth with child, a sound of feare is in his eares, hee belee-
ueth not to returne out of darkenesse &c. And *Esay* 57. *Esay. 57. 20. &c.*
 20. 21. *The wicked are like the raging sea that cannot rest,*
 whose

whose waters cast up mire and dirt : there is no peace, saith my God, to the wicked. So Kain feared that he should

Genes. 4. 14.

be slaine euery where, Gen. 4. 14 : when there were no more men on earth to slay him but his owne father. And so feared Ioseph his brethren, Gen. 42. 21.

Genes. 42. 21.

The Philosophers say, that whereas sheepe seldome bleate whiles they are shearing, the swine amongst all other beasts, if they be once handled, will neuer cease crying ; and they yeeld a reason hereof, because they still feare to be killed. Not without cause therefore doth the Apostle compare wicked men

3. Peter 2. 22.

vnto swine, 2. Pet. 2. 22. As faith therefore quencheth sinne, so sinne quencheth faith. And here may wee behold the blindnes, yea the madnes of sinne : they flie first to the figge-leaues, and from the figge-leaues, to the trees, into the thicker, and I know not where. And from whence would they flie? forsooth from the presence of God: alas blind sots. For in flying from his presence, they fled from the fulnes of ioy, Psal. 16. 11. from their saluation, Reu. 7. 10. from him who should direct their paths, Psal. 37. 23. and from their only refuge and fortresse, Psal. 18. 2. behold their blind madnes : yea at last they will say to the mountaines, *Fall on vs: and to the hils, Couer vs,* Luk.

Psal. 16. 11.

Reuel. 7. 10.

Psal. 37. 23.

Psal. 18. 2.

Luke 23. 30.

Reuel. 6. 15, 16.

23. 30. So likewise, Reu. 6. 15, 16. they will hide themselves in dennes, and among the rockes of the mountaines, and say to the mountaines and rockes, *Fall on vs, and hide vs from the presence of him that sitteth on the throne.* Oh blind and wretched madnes : for here we see the impossibilitie of them both, either flying or hiding.

The impossibilitie of flying from Gods presence David sheweth, Psal. 139. 7. &c. and the impossibili-

tie

tie of hiding the Prophet *Amos* declareth in his 9. *Amos 9.1.&c.* chapter, vers. 1. &c. Wherefore I may conclude with *S. Augustine*, *Non effectus latendi, sed affectus latendi hic describitur*: Not the effect of hiding, but the affection of hiding is here described.



GENESIS. 3. 9.

*But the Lord God called to the man and said vnto him,
Where art thou?*



THE whole course of Gods proceedings in this his iudgement and execution of iustice, is called by the ancient Fathers, *Spectaculum diuinae gratiae & humanae cæcitatæ*, A spectacle of Gods mercie and mans blindnesse. Out of which blindnesse as there sprang shame and feare, so here is described another branch springing from the same roote of blindnesse, which is a desire to hide themselues; whereby the place, which was before their sanctuarie and resting place, is now become their gaole and prison. Euen as the strength of *Pharaoh*, wherein the Iewes trusted, became their shame, and their trust in the shadow of Egypt their confusion, *Esay 30.3.* and as their ambitious pride ended with shame, and their presumption with feare (as wee haue alreadie seene) so now wee see, how their hypocrisie and cloaking of
D them-

18 *Mans Arraignement, and*

themselues is now discouered and made manifest;
 which of all things hypocrisie cannot away withall.
For there is nothing couered that shall not be disclosed,
nor hid that shall not be knowne, Matth. 10. 26. See how
 God found out wicked *Achan* with his close and
 hidden bootie, Iosh. 7. 20, 21, 22. *The backbiter shall*
not be establisht upon the earth: euill shall hunt the cruel
man to destruction, saith the Prophet, Psal. 140. 11. and
 though wee bee here sometimes concealed, and by
 worldly might deliuer our selues here, yet all this is
 but for a greater condemnation; and at the iudge-
 ment day wee must all be made manifest; and then
 no gold nor siluer, no tower nor strong wall, no fig-
 leaues nor thicket, no not the very Cedars of Leba-
 non, nor all the oakes of Bashan shall be able to co-
 uer vs in our hypocrisie, as it is in Esay 2. 11, 12, &c. If
 they had beleeued these things, would they haue
 sought to hide themselues? but they beleued not,
 and why? the reason is set downe in Esay 6. 10. and
 in Ioh. 12. 40, because their eyes were blinded, and
 their hearts hardened. But this their hypocrisie and
 desire of hiding is here discouered by this citation,
 which the Fathers call the voyce of the Archangell
 in the person of God, as it is in Gen. 16. 7. where the
 Angell of the Lord found out *Hagar*, as she was fly-
 ing from her dame *Sarah*: and so likewise in 1. Thess.
 4. vers. 16, where *Paul* saith, *The Lord sha! descend from*
heauen with a shoute, and with the voyce of the Archan-
gell, &c. In this verse therefore wee are to consider
 two things: first the voyce, and secondly the te-
 nure thereof. In the handling wherof, as we see here
 mercie before iudgement, as it is also expressed by
 the

the Prophet in Psal. 101. 1. where he saith, *I will sing* Psalm. 101. 1.
mercy and iudgment, where mercy is set before iudgement: so will I likewise hold the same course, and first intreate of mercy. Wherefore in that God heere calls, and speaketh vnto them himselfe, this is the fifth degree of his mercy. The first was in that he opened their eyes, the second, in that he made them ashamed, the third, in that hee made them to feare, the fourth, in that he came himselfe, and in that he now calleth vnto them I doubt not to make this the fifth. Wherein we see Gods great mercy, how hee neuer leaues them, but when the foure former warnings and summonings would not serue the turne, he now vouchsafeth to speake and call vnto them himselfe. And as herein we see Gods great mercy, so on the other side, we may behold their extreame blindnesse and ingratitude, who, albeit each of these foure former summonings was a sufficient occasion to make them turne to God, yet still flie from him. But albeit they like vngrateful wretches, despise Gods goodnes, & flie most swiftly frō him, as it is most liuely expressed in Esay 30. 15, 16. yet as it is there said, *he that followeth the is swifter.* Esay 30. 15, 16. And as God of his mercy, here sēds forth his voice, so they with *Shimei* should haue returned confessing their sins, and saying, *Let not our Lord impute wickednes vnto vs, nor remember the thing that thy seruant did wickedly &c.* 2. Sam. 19. 19. And as the punishments of God, (I meane his messengers wherwith he summoned them to returne vnto him) euer pursued them, and when the opening of their eyes and shame would not preuaile, now the feare of his presence & horror of his voice seaze vpon them:

Jerem. 15. 18.

so they ought to haue returned to God, and haue said with the Prophet Ier. 15. 18. *Why is my heaviness continuall? and my plague desperate and cannot be healed?*

Amos 4. 11.

but heere is verified in them that which the Prophet Amos saith in his 4. chapter, verse 11. *ye were as a fire-brand pluckt out of the burning, yet haue ye not returned vnto me saith the Lord.*

1. Sam. 3. 4, 6.

Luke 13. 34.

Yet behold further the mercy of God, that he doth not only send forth his voice as before, but now heere is a new voice, a distinct voice, and heere God calleth vnto them once and againe, as he did to Samuel, 1. Sam. 3. 4, 6. heere is the

feruent loue whereof Christ speaketh, Luk. 13. 34. *O Ierusalem, Ierusalem, how often would I haue gathered thy children together, as the hen gathereth her brood vnder her wings, and ye would not.*

Psalm. 139. 17.

And therefore the Prophet David saith, Psalm. 139. 17. *How deare are thy thoughts vnto me O God, how great is the summe of the?*

Now to the second point, which is the tenure of this voice and calling: which is as S. Augustine saith, *vox non ignorantis, sed increpantis, at leniter: not the voice of one that is ignorant, but the voice of a reproo-ner yet gently and mildly.* And as ancient writers say, it is *vox nō aquila ad prædam volantis, sed gallina clocitantis: the voice not of an eagle flying to her praye, but of a hen clocking.* Wherefore Gods calling vnto them

2. Sam. 16. 7.

heere, is not like Shemei his call in the 2. Sam. 16. 7. *come forth thou murtherer and wicked man: but hee comes with vbi es, where art thou?* as if he should say, *come Adam, come, & returne to me thy only help, I would haue thee to see into what a miserable blindness and wretchednes thou art fallen.* So that as Augustine well saith, this is rather *inuitatio* then *citatio*, an

inuiting

inuiting rather then a citation. Wherein we see both an exprobaton, and a memorandum, or a caueat. His vpbaying is thus, *I left thee faith God in security, and how art thou now so troubled? I left thee in perfect confidence, and how art thou now so ashamed and afraid? I lesie thee Lord ouer all my creatures, and how art thou now become as a bondslaue and captiue?* Whereby wee perceiue that their alteration is not *de loco sed de statu*, not in respect of place, but in respect of their estate. So that when wee flie from God once, our estate is altered, and we can find no rest at all; euen as *Hagar* when shee fled from her dame *Sarah*, Genes. 16. 6, 7. *Gen. 16. 6, 7.* and when she went away from *Abraham*, could find no rest, but in anguishes and vexations wandered vp and downe in the wildernesse, Gen. 21. 14, 15, 16. *Genes. 21. 14, 15, 16.* And therefore it is said in Gen. 4. 16. that when *Cain* *Genes. 4. 16.* went out of the presence of God, hee dwelt in the land of *Nod*, which word *Nod* in the Hebrew tongue signifieth a mouing and wandering to and fro: in regard whereof in the 12. verse going before, God *Genes. 4. 12.* said, he should be a vagabond and a runnagate in the earth. So that without God we see there is no rest at all: and in this respect *Augustine* saith that God is our centre in whom wee rest firmly; whereas the wicked are in the circumference euer mouing and wandering, as to this sense the Fathers apply the last verse of the 12. Psalme, where it is said that the wicked walke on euery side. Now in the caueat (which I before noted) as also in the exprobaton, we may see how God dealeth not roughly with them, but mercifully inuiteth them to repentance: as it is in *Reu. 2. 5. Remember, saith he, from whence thou art fallen* *Reuel. 2. 5.*

Cant. 4. 8.

len and repens : and as it is in Cant. 4. 8. Come with me from Lebanon my Spouse, euen with me from Lebanon :

Cant. 6. 12.

as also in Cant. 6. 12. Returne, returne, O Shulamite returne.

Reu. 2. 5, 16, 22.

Luke 19. 15.

Ec.

As we haue spoken of Mercy, so now wee must come to Iudgement, which if no inuiting to repentance will preuaile, will sure come against vs, as it is in Reu. 2. verse 5, 16, and 22. and as wee plainly see heere also. But yet as in Luke 19. verse 15. &c. God called his seruants to account and dealt most mercifully with them, so deales God likewise here.

Act. 26. 1.

Iohn 19. 9, 10.

Wherein wee may behold the wretched vilanie of man, who hath made *patrem amantem iudicem condemnantem*, a louing father to become a cōdemning Iudge. In whose iudgement we are first to marke, that God dealeth not as those who will heare no talke, nor abide no answere : for that is iniustice, and Agrippa sitting in iudgement, Act. 26. ver. 1. said vnto Paul, *Thou art permitted to speake for thy selfe* : yea Pilate himselfe condemning Christ, Ioh. 19. 9, 10. said vnto him, *Whence art thou?* yea and afterwards vrged him as it were to answere for himselfe, saying, *Speakest thou not vnto me?* Wherefore I say, God is not as one that will heare no talke, but hee comes to Adam, as wee see with this, *Vbi es*, Where art thou? calleth vpon him, and bids him to answere and speake for himselfe, before he would proceede in iudgement against him : and wheresoeuer this *Vbi es*, where art thou? goes not before iudgement, there is iniustice. Heere therefore we see a platforme of vpright iudgement for all to follow. In the 7. verse of this chapter is the processe, in the 8. verse the attachment, in the

the 9. God examineth, in the 10. *Adam* answereth, in the 11. God makes his triall, in the 12. he confesseth, and in the 17. followeth his iudgement. Here God needed not to vse these proceedings, for *Adam* at the first condemned himselfe by his shame, his feare, his flight, and his hiding: but God thus proceeded for our instruction, both in each mans particular censure and in publike iudgement, that it may be farre from vs to *slay the righteous with the wicked, and that the righteous should be euen as the wicked*, Gen. 18. 25. *Genes. 18. 25.* Take heede what ye doe (saith Iehoshaphat to the Iudges, 2. Chro. 19. 6.) *for ye execute not the iudgements of man but of the Lord, and he will be with you in the cause and iudgement.* And therefore the Wise man saith, *Surely it is not good to condemne the iust, nor that the Princes should smite such for equitie*, Pro. 17. 26. and he sheweth a reason in the 15. verse before, *He that iustificeth the wicked (saith he) and he that condemneth the iust, euen they both are abomination to the Lord.* This iudgement therefore of God is to teach vs *rectè iudicare*, to iudge vprightly, but God himselfe in the last iudgement will oueriudge all wrong iudgements, and condemne the Iudges thereof. But here seemes a defectiue course of iudgement: for here are none but the Iudge and defendant, contrary to that in Act. 25. *Act. 25. 7.* vers. 7, where there stood vp accusers against *Paul*. And so likewise when Christ was condemned, there were many accusers and false witnesses against him, Mark. 14. vers. 56, 57. I answer, that albeit there wanted here an accuser personall, yet there was a reall accuser: for his flight argued feare, and feare a guiltie conscience, and a guiltie conscience argued rebellion.

bellion against God: and by this reall accuser, which is in stead of a thousand witnesses, hee is iustly condemned. As in all iudgements also of the world, according to this iustice of God, the partie vpon his owne confession and manifest presumptions is iustly condemned, although there bee no outward suggester or accuser. Thus was *Achan* condemned, *Iosh.* 7. vers. 20. &c. vpon his owne confession and manifest presumption. So vpon manifest presumption was *Cain* condemned, *Gen.* 4. vers. 5. &c. First, there was *Cains* wrath and hatred against his brother: secondly, *Abels* blood was found, and then *Cain* was fled and not to be found. So *Ioseph* also, because his brethren came together being tenne lustie men, vpon presumption that they were spies, proceeded in iustice to haue them to purge themselves, *Gen.* 42. vers. 9. &c. And so in *Numb.* 5. vers. 14. &c, the husband vpon iealousie might cause his wife to purge her selfe, whether she were defiled or not defiled. Much more therefore for the iealousie of the Common wealth may any suspected man be iustly driuen to purge himselfe. By all which testimonies as wee see Gods iustice approoued, albeit there was no personall accuser: yet in that God condemneth not without a reall accuser and a manifest reall euidence, we must learne this instruction, that wee be not rash and hastie in condemning: but that we establish our thoughts by counsell, as it is in *Prou.* 20. 18. and as *Iehoshaphat* saith, *2. Chro.* 19. 7. first *take heed*, and then *doe it*. The want of this instruction made *Shimei* to curse *Dauid*, *2. Sam.* 16. vers. 6. 7. 8. but as he was rash in iudging another, so in the *1. King.* 2. ver. 44. 46, he wanted

Josh. 7. 20. &c.*Gen.* 4. 5. &c.*Gen.* 42. 9. &c.*Num.* 5. 14. &c.*Prou.* 20. 18.*2. Chro.* 19. 7.*2. Sam.* 16. 6,

7, 8.

1. King. 2. 44,

46.

wanted not his owne condemnation, for *Salomon* by *Dauids* commandement caused him to be slaine for it. So *David* rashly caused *Vriah* to be slaine, 2.Sam. 2.Sam. 11. 15. 11.verf.15. but the sword neuer departed from his house for the same, as the Prophet told him in the next chapter, verf. 10. And finally for want of this instruction, the Barbarians rashly condemned *Paul* for a murtherer, Act. 24. verf. 4, albeit they afterward changed their mindes. But on the contrarie wee see Gods iudgement here not to proceed without great heede and manifest prooffe and euidence, as it is in *Iob*. 7. 51. And therefore in the Prophet *Amos*, 2. 13, *John* 7. 51. *Amos* 2. 13. God in iudgement and in comming to execute iustice, is compared to a cart pressed, that is full of sheaues: which as wee know goeth very softly. And to this purpose it is commanded in *Leuit*. 14. 38. &c, that leprosie should not be iudged without respite of seuen daies. And so to conclude this point, vnlesse there be this *Vbies*, Where art thou? before iudgement, vnlesse there bee first a hearing of the defendant, an examination and a triall, it is iniustice to condemne, and contrarie to Gods iudgement. And thus much for the tenure of the voyce.

Now in that God calleth here to the man alone, and deales with him first; this teacheth vs that the man is the head of his wife and familie, and therefore hee is not onely to obserue Gods commandements himselfe, but to see that they obserue them also. And therefore God saith of *Abraham*, *Gen*. 18. 19, *I know* *Genes*. 18. 19. him that he will command his sonnes and his household after him, that they keepe the way of the Lord, &c. Therefore *Ioshua* saith in his last chapter, verf. 15. *I and mine* *Josh*. 24. 15.

house will serue the Lord. And therefore Dauid saith,
Psal. 101. 6, 7. Mine eyes shall be vnto the faithfull
of the land, that they may dwell with me, he that walketh
in a perfect way, he shall serue me: there shall no deceitfull
person dwell within my house, &c. And now behold
the wretched estate of Adam, that he is so farre from
answering for his wife, that he is not able to answere
for himselfe, and therefore hee is afraide and runnes
from God: but as I said first, God of his mercie re-
calles him, and vouchsafeth to reason the cause with
him: as he saith in Michah 6. 3, O my people what haue
I done vnto thee? or wherein haue I grieved thee? testifie
against me. And as also in Esay 1. 18. Come now and let
vs reason together, saith the Lord: though your sinnes were
as crimson, they shall be made white as snow: though they
were red as skarlet, they shall be as wooll. And such is
Gods mercie here; so that, as I said before, the whole
drift and purpose of this his calling, is rather an inui-
ting to haue them to come and taste of the sweet-
nes of his mercie, than a citation to iudgement.

And here I conclude. Next followeth A-
dams answer, the examination wher-
of I referre to the next time.



GENESIS 3. 10.

Who said, I heard thy voice in the Garden, and was afraid : because I was naked, therefore I hid my selfe.



AS in the former verse God called vnto *Adam*, bidding him to speake and answere for himselfe, so here is his answere: but as hee was still silent, before God vrged him as it were to speak, so it had been better that he had stil continued in silence, vnlesse he could haue made a better answere then this. Wherein we may see, that as he by his sinne turned all the former mercies of God into cursings, to wit, the opening of his eyes, the sending of the two Sergeants shame, and feare, and then Gods owne comming: & made all these occasions to flie from God, whereas each of these was sufficient to cause him to returne to God: so heere, whereas he should humbly haue confessed his fault, and desired pardon, he excuseth himselfe, and accuseth God. *Gregory* saith, to keep silence may be of feare, but to make an apologie of sin, that is villany. In this verse therefore, *Adam* vseth a *quia* and an *ergo*, he giues reasons of his shame and feare, and so makes his consequent and conclusion. Wherein we see that to his vttermost power, he disappointeth God of his counsell and purpose in comming vnto him; which is to shew mercy. For before mercy must go sorrow and confession, as it is in *Leuit. 5. 5.* *When Leuit. 5. 5.*

Numb. 5. 7.

Prou. 28. 13.

Psal. 32. 5.

1. Iohn 1. 9.

he hath sinned in any of these things, then he shall confesse that he hath sinned therein. So in Num. 5. 7. Then they shall confesse their sinne. And therefore it is said in Prou. 28. 13. He that hideth his sinnes shall not prosper: but hee that confesseth and forsaketh them shall haue mercy. Therefore also David saith in Psal. 32. 5. Then I acknowledged my sin vnto thee, neither hid I mine iniquity: for I thought I will confesse against myself, my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. And finally S. Iohn saith in his first Epistle, 1. chapter, verse 9. If we acknowledge our sinnes, he is faithfull and iust to forgive vs our sinnes &c. Wherefore to this intent God vsed the former speech, that he might cause *Adam* to acknowledge his sinne, and to turne vnto him, that he might shew mercy vpon him and heale him. But heere *Adam* will haue rather *aduocatum* then *medicum*, an aduocat to plead for him, then a phyfition to heale him. And heere is the diuels arte, to tell him, and to make him beleue, that his medicine is poyson: oh saies he, stand to it and neuer confesse, for if you once confesse, you know iudgement takes hold on you, and you see already how terrible he is. And therefore *Adam* heere instead of *confessio* as the Grecians say, bringeth *apologia*, in steed of confession he bringeth an apologie, easily following the diuels suggestions. And this now in *Adam* is so much the worse, because he saw twise already. (first by his figleaves, and then by his hiding) that this course hath no good issue, and that no defence can serue the turne. But heere is verified in *Adam* that which is said in Iob 33. 14. that God speaketh once or twise, yea and worketh (as it is in vers. 29.) *twise or thrise with a man,*

Iob 33. 14, 29.

man, and one seeth it not. And heere as it is in Iob 31. *Iob 31.17.*

27. *Adams heart did flatter him in secret, and his mouth kissed his hand;* and so obstinately defendeth himselfe. Wherefore, this verse is wholly an apologie: wherein we are to marke two things, first the maner of his stile, that it is not explicate as *Abrahams* was in Gen.18.9. and secondly that heere is no an- *Genes.18.9.*

swere to the purpose, but as it were a long preample, and so slides away from his answere. For this is no answere to the question, *where art thou?* to say, *I was afraid, or, I was naked.* But here he excuseth himselfe, as if he should say, being naked it were no ciuilitie to appeare before God. His silence in that hee would not speak and confesse before, when his eyes were opened,, when shame and feare arrested him, when God himselfe came; his silence I say was ill, but his speech was ten times worse. For his intent heerein, if it be well scandled, is plaine blasphemie, whether you scandle it forward or backward. If forward, it is thus; your voice (saith he) was the cause of my flying, because it was so terrible and so dreadful, and so my nakednes was the cause of my hiding, because it was a shamefull thing: if backward, it is thus; it is true, saith he, I fled, but it was because your voice was so terrible, and therefore, if you blame me for flying, you must blame your selfe for speaking: and so I hid my selfe, but it was because of my nakednes, and therefore if there be any fault, it is in you, because you created me naked. These are horrible crimes, and intollerable blasphemies; which make the Prophet cry, *Esay 45.9. Woe be vnto him that stri-* *Esay 45.9.*
ueth with his maker, the potsherd with the potsherd of

the earth: shall the clay say to him that facioneth it, what makest thou? or thy worke, it hath no bands? and this made the Apostle to cry, Rom. 9.20. *O man who art thou which pleadest against God? &c.* And therefore in Ier. 18.6. after God had sent *Ieremiah* to the potters house, to see how of the same clay hee made diuers vessels: *O Israel cannot I do with you, as this potter, saith the Lord? &c.* Wherefore to conclude this point, God is not thus to be striued against; for as it is in Iob 33.13. *he doth not giue account of all his matters.*

Now in this answere we may see the diuels sophistrie, as in the 12. verse followeth his rhetoricke: for here he alleageth *non causam pro causa*, that for a cause which was not the cause. Wherefore we will now examine his reasons: the first is the hearing of Gods voyce, and the second his nakednes. For the first, that he heard the voyce of God, it is true, and that he was afraide, it is true also: but neither of these doth God finde fault withall. For the Fathers say, that the first degree to repentance is to heare the voyce of God, and the second is to heare the same with feare.

And therefore it is said in Act. 22.7, that *Paul* in the beginning of his repentance heard the voyce of God; whereas the other that were with him saw indeede a light and were afraid, but they heard not the voyce; and therefore, as the text there sheweth, that they hearing not the voyce were farre from repentance: so they that care not to heare Gods word, are farre from repentance, whatsoeuer they pretend. And as we see it good to heare Gods voice, so is it also to heare and feare: and therefore it is said in E- say 66.5. *Heare the word of the Lord all ye that tremble at his*

Rom. 9.20.

Jerem. 18.6.

Iob 33.13.

Act. 22.7, &c.

Esay 66.5.

his word. Wherefore we see that *Adam* feared not only because he heard Gods voyce, for God findes not fault with that ; but there is another matter in it. Here therefore is the question, not whether hee feared Gods voyce or no, but why hee feareth it, and how it commeth to passe that he now saith, *Audiui & timui*, I heard and was afraide. Was the fault in Gods voyce, as he would haue it to be ? Surely no : for he heard Gods voyce before at the bringing of the creatures before him, and at his mariage, and he was not afraid : wherefore we see plainly the cause not to be in Gods voyce, but in his owne sinne, in transgressing the commandement, and in eating the forbidden fruite.

Now to his second reason, which is his nakednes. The same that we alleaged against the former, stands also against this. For hee was naked before and was not ashamed, Gen. 2.25. But if wee grant this reason, *Genes. 2.25.* that hee feared Gods presence because of his nakednes, then if he had had good apparell or armour, be-like hee had not feared : and so by this reason the Campe of the Syrians hauing armour should not haue fled through feare of the noise which God sent amongst them : but wee see the contrarie in the second of Kings, chap. 7. vers. 6. Wherefore *Adam* *2. King 7.6.* needed not to feare Gods presence because of his nakednes ; *for God seeth not as man seeth*, as it is in the *1. Sam. 16.7.* and he accepted *Iob* more in his dung- *1. Sam. 16.7.* hill, than *Herod* in all his brauerie ; and *Lazarus* in his beggerly rags did hee accept more than *Dives* in all his *purple and fine linnen*, Luk. 18.19. &c. Yea God *Luk. 18.19. &c.* created *Adam* naked, and therefore he liked his nakednes

kednes very well: so that nakednes was so farre from being a blemish vnto him, that it was a beautie vnto him, even as it is to the Sunne and to the Stars. This reason therefore goes not high enough; for as the question before was, why hee was afraide at Gods voyce, so now the question is, why hee was now ashamed at his nakednes. You see the cause not to be his nakednes, but his sinne. Here therefore wee see how the naturall man goes no further than to the outward sight and outward sense: cuen as *Tamar* in 2.Sam.13.13, could goe no further than to the disgrace and shame of the world in resisting her brothers wicked motion. And so *Dauid* in 2.Sam.11.6. &c. was afraide of *Vriah*, and of the shame of the world, but no feare of God could touch him to repent, before God sent his Prophet *Nathan* to reprove him. And therefore he crieth out in the bitterness of his heart vnto God in Psal.51.4. *Against thee, against thee alone haue I offended.* Repentance therefore must bee not in respect of any losse or hindrance by sinne, for so the wicked gouernours who imprisoned *Paul*, Act.16.35, repented; and so do the wicked repent: but in respect of the sinfull fact and Gods displeasure, for so you see *Dauid* repented, and so doe all the godly repent. Wherefore to conclude these sophisticall and false reasons of *Adam*, wee see the true reason of his feare and hiding is because he sinned and transgressed Gods commandement. For feare is a sparkle of sinne, so is his hiding, and so is now his nakednes. And thus much for the reasons.

Now to his *ergo* and conclusion, which is, *therefore I hid my selfe*; Ah wicked consequence! Hee should

2.Sam.13.13.

2.Sam.11.6.
&c.

Psalm.51.4.

Act.16.35.

should haue said, Therefore I turne to thee O God my shield and saluation, vpon thee O Lord doe I call; and as I haue heard thy wonderfull voyce and feared, so I beseech thee heare my humble voyce and deliuer mee from my feare. Thus did *Iaakob* in his feare, Gen. 32. 11. and this should haue been his *ergo* and his consequence, to turne to God confessing his sinnes: this (I say) is the right consequence.



GENESIS. 3. 12.

Then the man said, The woman which thou gauest to be with me, she gaue me of the tree, and I did eate.



IN the former verse by *Adams* own mouth God so effectually concluded against him, that his sin could now no longer be denied. For *Adam* by his confession knew that his nakednes was now euill, and there was no other way whereby he might come to the knowledge of euill, but by eating the tree of good and euill. Being therefore in such a strait, he at length confesseth, yet so, that whereas hee should now haue made an end of all, he goes into a larger discourse, and sheweth that hee thinkes this confession to be as worthie of pardon as his former apologie. In which confession if first he had dealt willingly

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1. Cor. 9. 17.

2. Cor. 9. 7.

Psal. 51. 1.

Luke 18. 13.

Malac. 1. 8, 10.

Job. 20. 25, 28.

ly, as it is in 1. Cor. 9. 17. or not grudgingly and of necessitie, as it is in 2. Cor. 9. 7. and secondly if this confession had been humble, as was *Dauids*, Psal. 51. vers. 1. *Haue mercie vpon me O Lord, according to thy louing kindnes, &c:* or as the *Publicanes* was in Luk. 18. vers. 13, who would not lift vp so much as his eyes to heauen, but smote his breast, saying, *O God be mercifull to me a sinner*: surely then God would in mercie haue pardoned him. But here is a maimed and a peruerse confession, here is neither *Dauids misere*, nor the *Publicanes* smiting of his breast, but, as it is in Mal. 1. 8. here he offereth the blind and the lame for sacrifice: and this is, as followeth in vers. 10, to *kindle fire on Gods altar in vaine*, and in those that doe so, *I haue no pleasure, saith the Lord of hostes, neither will I accept an offering at your hand*. Wherefore as it was a great while ere *Adam* would be brought to any confession, euen as it was long before *Thomas* the Apostle would beleue Christ to be risen, Ioh. 20. 25: so if this confession had bin as plaine and sincere as *Thomas* his was, it had been well. I would therefore that as *Thomas* confessed in brieft and plaine manner, *Thou art my Lord and my God*, as it is in vers. 28, euen so I would *Adam* had said no more, but only *I did eate*: but here is a long discourse before, shadowing his fault and spoyling all. He had once thus before offended in his apologie, wherein hee held out as long at defence as possibly he could, to shew himselfe a stout scholler of his master at fence the diuell: but being able to hold plea there no longer, he now runnes here to his excuse, which is euen as bad as his former

former defence. For as that consisted of two vile parts, euen so doth this: the first, where he saith, *The woman gaue me of the tree*; and the second, in that hee saith, *The woman which thou gauest to be with me*. Here therefore wee see the two eldest daughters of sinne; the first was ambition before their fall, to couet to be better than God made them: the second is hypocrisie after their fall, which, as *Austen* saith, is worse than pride, because there is *in timore tumor*, in feare a swelling. And this hypocrisie as in their other members it was of two sorts, either a couering as the figge leaues, or a shelt as the thicket: so here in *Adams* tongue also it is of two sorts, first to defend, and secondly to excuse. So that as *Bernard* said, first hee stood to the deniall, being there conuincd hee defends it, and being driuen from thence also, he saith, *Malefeci, sed non multum malefeci*, I haue offended, but not much. And this is a peece of the diuels sophistrie, *à toto ad partes*, as the schoolemen terme it, to defend it in part when he cannot in whole. Whereas on the contrarie good men will ascribe the fault to themselues, though it be in others, euen as *Dauid* did, 1. Sam. 22. ver. 22. saying, *I am the cause of the death of all the persons of thy fathers house*, whereas *Sauls* cruell tyrannie was the cause. Wherefore, as the Prouerbe saith, *Dissimulata sanctitas est duplex iniquitas*, Dissembled sanctitie is double iniquitie; so much more may we say that dissembled iniquitie is double iniquitie. And therefore as I first said, *Adam* here augments the mischiefe, where hee should haue ended it.

Wherefore now to the first point, which is, *The woman gaue, &c.* Wherein wee may first perceiue a filthie sent of enuie, whereas hee will draw another with him to condemnation; though, as *Bernard* saith, albeit there were more in hell, yet they burne neuer the lesse. But here is verified the fathers saying, who say, *Impij solent excidere non solum ab amore Dei, sed ab amore etiam naturali*, The wicked vse to fall not only from the loue of God, but also from naturall loue. See therefore how here *Adam* driues the fault to the woman, being *the weaker vessell*, as it is in 1. Pet. 3. vers. 7. but his vice is the greater because he accuseth his wife. Heere is not onely *inuidia* enuie, but *perfidia* vnfaithfulness. For as before in Genesis 2. vers. 23, hee loued her so well that hee would offend God to keepe her societie in euill; so here he should haue stood for her, and abide the punishment himselfe. Euen as *Dauid*, when he saw the Angell that smote the people, said, *Let thy hand I pray thee, be against me, and against my fathers house*, as it is in 2. Sam. 24. 17. and as *Moses*, when God minded to destroy the Israclites, stood in the breach before him, to turne away his wrath, lest he should destroy them; as it is in Psal. 106. 23. Thus should *Adam* haue done for his wife, & so haue gotten the like cōmendation which these holy men haue in Gods word. But I pray marke, that whereas before *Eue* is still called *Adams* wife, now *Adam* saith, *mulier ista*, the woman, as though now he were estranged from her, & cōtemned her. Euen as *Ammon* after he had forced his sister *Tamar*, and committed euill with her, hated her exceedingly,

1. Pet. 3. 7.

Gen. 2. 23.

2. Sam. 24. 17.

Psal. 106. 23.

Gods Mercy in deliuering him. 37

ceedingly, so that the hatred wherewith he hated her, was greater then the loue wherewith he had loued her, as it is in 2.Sam. 13. 14, 15. And this is the iust iudgement of 2.Sam. 13. 14, God against *Adam*, for not reprobuing his wife, when 15. she transgressed Gods commandement, that his former foolish indulgēce, is now turned into extreame cruelty, and most wicked disloyalty. So *Sauls* fond fauour in sparing wicked *Agag*, 1.Sam. 15. vers. 9. was 1.Sam. 15. 9. afterward turned into such vilanous cruelty, that for *Abimelechs* giuing of a little bread, and a sword vnto *David*, he slew 85. Priests, and *Nob* also the citie of the Priests destroyed he with the sword, both man and woman, both child and suckling, both oxen and sheepe, as it is in 1.Sam. 22. 18, 19. So *Ahabs* foolish pittie in sparing 1.Sam. 22. 18, *Benhadad* the King of Aram, was turned into most 19. cruell tyranny against poore *Nabot*, 1.King. 21. 4. &c. 1.King. 21. 4. And as we see the iust iudgement of God in *Adam*, 26. for fauouring and louing his wife in her sinne, so also we may see the same in *Eue*; that albeit for a little while she had her husbands fauour in sinning, and his loue in entising him to the like; yet afterwards he renoūceth her, & hath no pittie on her, but to rid himselfe, careth not though she smart for all. So the Leuite in Iudg. 19. 3. 25. Albeit at first hee went after Judg. 19. 3. 25. his wife to speake friendly vnto her, who had plained the whore and ran away from him: yet a little after God sent a spirit of disliking vnto him, so that he cast her out at doores, and prostituted her vnto wicked men, who so abused her all the night, that shee died before the morning. And such are the fruits of loue and vnity in sinne.

Now to the second point. Which is, *The woman that thou gauest to be with me &c.* I would he had said no more but I did eate, or at leastwise no more but the woman gaue, and stayed there: but he goes further to haue God in the society of his fault, as *Augustine* saith, *a te data dedit, she whom thou gauest gaue to me &c.* as it hee would haue said, I had no conference with the Serpent, neither touched I the tree, and so it was Gods fault that hee would giue him such a wife: or at leastwise he might haue put her in a garden by her selfe, and not haue put her with him as he saith. And behold, heere is as vile blasphemy as was in his former apology, God gaue the fruit, God gaue the woman, and so God was the cause of his transgression saith he. And so when hee had wrapt both *Eue* and God together in the fault, hee thought hee had now played his part cunningly. Herein we may see two things, first that his excuse is a great deale more copious, then his confession, and 10. words as it were for one, heere is a pound of excuses for an ounce of confession, and heere like a schollerlike Rhetorician of the diuels schoole, hee displaies his Rhetoricke, though to his owne greater condemnation, as by and by we will shew. And secondly that heere is a very bare confession, and a very cold relenting, wherein wee may marke, how pride cannot abide humilitie to confesse and acknowledge. For heere he confesseth neither willingly, nor simply, nor fully, but being constrained to confesse, hee first fetcheth a rebound against God, and then hee confesseth only in generall, saying, *I did eate*, neuer mentioning

mentioning the fact in particular. Herein therefore we are to consider three things, first the diuels suggestion, secondly *Adams* accusation hereby aggrauated, thirdly Gods mercy. For the first, wee see how earnest the diuell was at first to bring them to sinne, and by a foule lye, saying, *Ye shall not die at all, but yee shall be as gods*, Gen. 3. 4, 5. made the path of sinne to seeme plaine and pleasant to them: so now wee see how many rubs he casteth against their confession: so that whereas their confession should come fully, he makes it to come out by drops, & when it should be cleare, see how foule and filthie he makes it. And euen as he dealt with *Pharaoh* in Exod. 14. 5. &c. to make him belecue the most foolish acte that euer he did, to be thought some great good matter, to wit, the pursuing of the Israelites: euen so here he makes *Adam* belecue to be a great point of wisdom, to put God in minde, that the woman came from him. Heere we see the diuell is both an author of sinne, an accuser, and afterward he wil be a proctor also to defend vs.

Now the second point, which wee are heerein to consider, is how *Adam* in the nullity of his answer, and his excuse, aggrauates his sinne, and prouides accusations for his owne condemnation: and so in the 17. verse following, this which he heere pretendeth of his wife, is made his inditement. Wherefore hee might better haue said, I tooke it and eate, but heere he sayes she gaue it, which makes his fault the greater. For if it had been a man that had giuen it, there might haue been some pretence of compulsion or cause

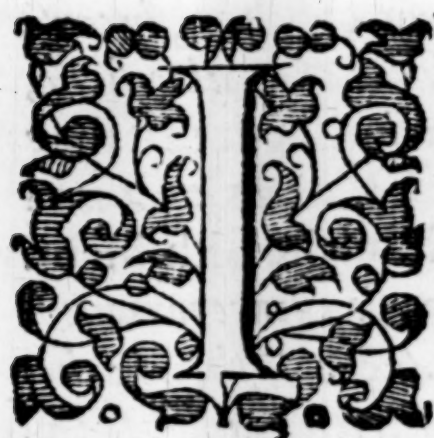
cause of feare: but heere his owne words conuince himself, that he did it neither of constraint, nor feare, but of his owne accord. And heere also he betrayeth his neglect of his duty, & fond indulgence towards his wife. For his wife being the weaker vessell, and he being her head, as it is in Eph. 5. 23. should haue instructed her as a man of knowledge, as it is in 1. Pet. 3. 7. and he might also haue refrained her from wandring, so that the Serpent could not haue had such occasion to tempt her: or at leastwise when she inticed him, hee should haue rebuked her, euen as *Iob* did his wife, *Iob*. 2. vers. 10. Wherefore (as I said before) this which here hee takes for his excuse, is afterwards iustly turned to his accusation.

Now to the third and last point, which is Gods wonderfull mercie and patient longanimitie in bearing with all these imperfections. Though wee can not mourne as the Doue, yet if wee doe but chatter like the Swallow, as it is in Esay 38. 14, God is contented in mercie to accept of it. And therefore in regard of this great mercie of God it is so often said in the Psalmes, confesse and praise Gods goodnesse: and so the Hebrew word *הודא* signifieth both to confesse and also to praise. Wherefore wee will here conclude with that worthie saying of the Fathers, That if man open to repentance but like the eye of a needle, God presently openeth euen the floudgates of his mercie.



GENESIS 3. 13.

And the Lord God said to the woman, Why hast thou done this? and the woman said, the Serpent beguiled me, and I did eate.



IN the former verse the mans triall was ended. For first in the seuenth verse God summons him by opening his eyes; in the eight verse he calls him to arraignment by his voyce and presence; in the ninth verse hee is brought to his examination; in the tenth verse hee answers for himself; in the eleuenth vers. by his owne confession his prooffe is made against him; in the twelfth verse he confesseth, and so afterwards followeth his iudgment. Now God brings the woman to her triall also, wherein hee comes to the roote to dispatch the matter, as also in Physicke in Logicke and other Artes it is a principall point of dissolving controversies to bring the question to a maxime. Herein therefore wee are to consider two speciall points, first the ground and matter of the woman s accusation, and secondly her answer thereunto. For the first, the principall point of her accusation was not onely for eating her selfe, but that she gaue to another also to eate, wherein *Adam* was condemned being an accessarie. For to make others to sinne is as

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wicked before God, as to doe the sinne it selfe. And therefore *Balaam*, who, as it is in *Reuelat. 2. vers. 14.* taught *Balac* to put a stumbling block before the children of *Israel*, that they should eat of things sacrificed vnto *Idols*, and commit fornication, was iustly slaine therefore by the children of *Israel*, as it is in *Iosh. 13. vers. 22.* And therefore *Moses* in *Numb. 31. 14. &c.* was angrie with al the Captaines of the *Israelites* for sauing the women of *Midian* and their children, because (saith hee) these caused the children of *Israel* to sinne, &c. And in regarde hereof *Paul* wisheth that they were cut off who troubled the *Galatians*, as it is in *Gal. 5. 12.* and therefore *Christ* himselfe saith, *Math. 18. 7.* Woe be to that man by whom the offence cometh. And finally it is said in *Deut. 13. 6. &c.* If thy wife that lieth in thy bosome shall intice thee secretly, saying, Let vs goe and serue other gods, &c: thy eye shall not pitie her, nor shew mercie, nor keepe her secret, but thou shalt euen kill her, thy hand shall be first vpon her to put her to death, and then the hands of all the people. Wherefore *Eue* being giuen to her husband for an helpe, as it is in *Gen. 2. 18.* for a good thing, as it is in *Prou. 18. 22.* for a crowne vnto him, as it is in *Prou. 12. 4.* and finally for his furtherance in goodnes, wisdom and grace, as it is in *Prou. 31. 12. 26.* In that she here intised him to euill, and was so author of his confusion, herein I say she is most iustly indited. And this inditement shall in the iudgement day stand against wicked *Iesabel*, and bloodie *Herodias*, who caused *Herod* to behead *Iohn Baptist*, as it is in *Matth. 14. 8. 10.*

Now let vs come to her answere, which is, the *Serpent* beguiled her &c. wherein shee answeres shee knowes

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knowes not what. For God asketh *quare, why*, and she answeres *quis, who*: but neuerthelesse such as the answer is, we must take it. Wherefore this is no apologie, but it is a peece of the diuels rhetoricke and sophistry: an excuse it is, and she would not be behind *Adam* herein. Wherein she sheweth her selfe a rib of the man, he excused himselfe, and so doth she, he put it to another, and so doth she, and the same faults are in them both. And here by the way we may obserue two things, first that these excuses being so like, came both out of one schoole, their maister the diuell, who will bee both our accuser and aduocate, and more hurt a great deale doth he being our aduocate, then when hee is our accuser; for hee accusing vs, Christ is our aduocate. And secondly, we may herein see a further point of Satans malice, in that hee would haue her rather then shee should not excuse herselfe, to lay the fault on himselfe. This excuse therefore proceeds partly from feare, and partly from despaire, but the roote of all is pride. And hereupon *Augustine* well saith, that albeit she was *impar sexu*, yet was she *par superbiâ* vnequall in kind, but equall in pride. And this pride spoyled *Sauls* confession in 1. Sam. 15. verse 30. *I haue sinned* (saith he to *Samuel*,) 1. Sam. 15. 30. *but I pray thee honor me &c.* And thus pride spoiles all the confessions & praiers of the wicked, & makes the to be abominable in Gods sight: and therefore *Salomon* saith Prou. 15. 8. *The sacrifice of the wicked is abominati- Prou 15. 8.*
on to the Lord. But on the contrary, *Dauid* to shew that he abhorred this pride in cloaking and excusing sinne, after the prophet had reprobued him for his adultery, hee publisheth the 51. Psalm to

shame himself, and entitleth it, as you see, *A Psalm of David*, when the Prophet *Nathan* came vnto him after he had gone in to *Bathsheba*. But in this answere of *Eue* to make an equality of their sin, is a plain prevarication; *Eue* therefore was first in eating, and *Adam* the second, and *Adam* the first in excusing, and *Eue* the second, and so they meete together in the equality of their sinnes: for the hyding and excusing of the fact, was as bad as the fact it selfe. Now therefore if wee examine rightly *Eues* excuse, wee shall find sixe exceptions against it. The first is, as I said before, it is no direct answere to Gods question. The second is, she sayes she did eate, but the diuell was the cause of her eating, and so *Adam* said the woman was the cause of his eating. But as *Nazianzene* saith, If a man burne his foote in the fire, the fire is the cause of his burning, and not the bellows though they blew the fire: so their ambitious and inflamed concupiscence, was the principall and immediate cause of their eating, and not the diuell, though hee were as the bellows to blow the same. The third is whō she accuseth, the Serpent, which is so farre from purging her, that it aggrauates her fault. For if she had said the man beguiled her, it had been no sufficient excuse, much lesse therefore, if a Serpent or a creeping worme. Heere therefore she makes her fault worse then *Adams*, for the lesse the motiue is to sinne, the greater the sinne is. The fourth exception is her deceit, for where she saith the Serpent beguiled her, it is false. For she being made according to the Image of God in integrity and knowledge, could not be beguiled by him, vnlesse shee had first
beguiled

beguiled herself. Wherefore this is no better answer, then if a seruant being forbidden to do a thing, runs afterwards into drunkennes, and being asked why he did it, should say that drunkennes was the cause, and not he. Well therefore say the Fathers out of the 40. of Ier. *arrogantia te decepit*, arrogancie deceiued thee, and not the Serpent. The fifth exception, that as this excuse was false, so if it had been true, yet this is no good consequence to say, the Serpent beguiled me, therefore I did eat. For hearing is in the eares, and eating in the mouth, and as there is a great space betwixt the eares and the mouth, so shee had space enough to haue asked either *Adam* or God, and needed not to be deceiued by the Serpent. The sixt and last exception is, that albeit in plaine words heere is no blasphemie, yet this hath a filthy relish of blasphemie: for it is as if she would haue said, if God had not permitted the Serpent, he had not beguiled; and therefore she will haue God to be a fellow with her, in her pride and ambitious desire. And thus you see all that she can say for her selfe, wherein you may see, that both from the loynes of *Adam*, and the breasts of *Eue* we receiue this pride and hypocrisie to hide and excuse our sinnes: which is as bad and worse then the sinne it selfe, for these two causes. First because it is as easie a matter to haue sinne removed, as to acknowledge and confesse it, and easier too: for as *Augustine* saith, *peccatum* is but three syllables, whereas confession doth consist in many words. And secondly because hee who hides halfe his disease from the Physition, will haue but halfe his disease cured: and therefore *Bernard* vpon this place

faith, that that man giues away halfe his pardon, who will conceale and cloake halfe his sinnes. And his iudgement is heere, that the punishment was not for the transgression, so much as for excusing themselves, and accusing God. And therefore *Iob* saith in his 31. chapter, verle 27. and 33. *If my heart did flatter me in secret, or if my mouth did kisse my hand; if I haue hid my sinne, as Adam, concealing my iniquity in my bosome.* As therefore we see this hiding and excusing of sinne in them to be most abominable, so for vs to do the like, were farre greater wickednes, and that for two causes: first because we haue God daily admonishing vs in his Word, and so had not they: so that we may iustly say as *Dauid* did in Psalm. 140. 7. *O Lord, the strength of my saluation, thou hast covered my head in the day of battell.* Secondly, they doubted, hauing no promise of pardon, but we haue a sure promise. Wherefore let vs, as it is in Prou. 1. verse 8. *Heare our fathers instruction, and forsake not our mothers teaching.* *Adams* instruction is, that seeing his misery came by obeying his wiues voice, entising him to sinne, we should *not trust in a friend*, as it is in Micha 7. verse 5. *neither put confidence in a counsellor, but keepe the doores of our mouth from her that lyeth in our bosome.* And *Eues* instruction is, that seeing the diuell is a deceiver, a murderier from the beginning, a lyer, and the father of lyes, as it is in Ioh. 8. verse 44. We therefore trust him not.

Now there remaines a point material to be handled, why God calles not the Serpent to answer for himselfe, as he did *Adam* and *Eue*. I answer, because he was a condemned person already, first in his falling

ling from his place and estate of an Angell, and secondly now in his murther committed. And further the Serpent is excluded from pardon for two causes, as the fathers say : first, because he was a deceiuer and they deceiued, and as *Polinus* saith, *Alia est ratio praeceptoris alia discipuli*, There is one reason of the schoolemaster, and another of the scholler; and therefore as *Bernard* saith, *Quos aliena malitia funestauit, aliena charitas renouauit*, Whom the malice of one destroyed, those the loue of another renued. Secondly, we see *Adam* and *Eue* how they are fearing, shaming, and hiding for their sinne; but the diuell, as the Psalmist saith, doth glorie in his sinne. And therefore in 1. King. 22. 21. when the Lord would punish *Ahab*, 1. King. 22. 21. there came forth a spirit, and stood before the Lord, and said, I will entice him. And therefore making a scorne of Christ, he saith in Matth. 8. 29. *Quid nobis tecum Iesu fili Dei*; What haue wee to doe with thee Iesus thou sonne of God? Most iustly therefore is the diuell excluded from all mercie. Wherefore now to conclude all that in this course of iudgement is contained, as wee herein see seuen notorious miseries and effects of sinne, so contrarie we see seuen excellent mercies of the grace of God. As for the miseries of sinne in man, the first is blindnes, the second shame, the third feare, the fourth a running and hiding from God, the fifth a dumbnes and obstinacie neuer to returne or confesse vnto God before he call and enforce vnto it, the sixth a reuolting from God to follow and trust the diuels countaile; the seuenth, most horrible blasphemie. Now the seuen mercies of God are these, the first, his preuenting of them from sinne by his

his commandement; the second, his goodnesse in opening their eyes; the third, his humilitie to condescend to seeke them; the fourth, his benignitie to call them to answer and confesse that so he might heale; the fifth, his long sufferance to inuite them to repentance; the sixth, his patience to beare with their bad answer; the seventh & last, his clemencie to take their bad confession in good part: & his infinite mercie that when for seuen times he could find no repentance in them whereby he might shew his mercie vnto them, he found cause in his owne mercie not to destroy them: which mercie of God surpasseth all his works. So that here, as *S. James* saith in his second chapter, vers. 13, *mercie reioyceth against*

James 2. 13.

condemnation. And therefore we may conclude with *S. Paul*, *Rom. 5. ver. 20*, that *where sinne abounded, there grace abounded much more.*

Rom. 5. 20.

FINIS.

